

long version
Final draft

"Why Bother About the World; We've Got Troubles Enough at Home"

I want to talk about what I call the "'Why bother with the world, we've got troubles enough at home' syndrome". If you want a shorter word for it, try selfishness, or on a wider screen, isolationism. *And if you want a Bible proof text: Acts 1:8.*

I can't argue with the "troubles" part of the syndrome. It's the "Why bother with the world?" part that I'm afraid of. That is the most dangerous, the most stupid, and one of the most popular trends of our times. It reminds me of the woman who marched up to Coleridge after he had preached about evidences of God in the universe, and started to say, "I can accept the universe...", when he interrupted her. "Madam", he said, "you'd better." Yes, we'd better accept the universe; and we'd better remember that we live in the world. And for those who won't accept the world, and want to turn it off and shut it out,

For those who have caught the disease, I have three words, not not very startling, just common sense:.

1. The first is, You can't shut the world out until you die.
2. The second, If you choose to live, you'd better know what you are living in.
3. And finally, despite all your troubles in the world, you can still make the world a better place to live in.

And for Christians who know very well that that will take more than human common sense, I would add a fourth:

4. Don't try to do it alone; you'll need the grace of our Lord Jesus Christ, the love of God, the power of the Spirit, and the help of all your friends in Christ. But it can be done.

1. The first bit of common sense is to face up to the fact that we can't shut the world out. Do you remember Pinatubo?

It's that middle-sized volcano over on the other side of the world in the Philippine Islands that blew its top last year. Well, this year Pinatubo blew itself right into beautiful downtown ^{AMERICA} Princeton. It gave us sunsets--the best I've ever seen here. But scientists

tell us it did something else not quite so obvious. The volcanic ash from Pinatubo spreading into the atmosphere lowered the average temperature of the ^{whole} world by a whole degree. Pinatubo and ^{S. Carls} Princeton, the world and your doorstep, whether we like it or not, there's no keeping them apart.

No matter how many problems we may have here at home, we can't separate home problems from world problems any more. When Americans buy more Japanese cars, the Japanese get richer and we have unemployment. When Mexico can't employ its people south of the Rio Grande, they pour across the border and we have an immigration problem in the U.S. here. But when we try to keep them ^{from crossing} ~~the border~~ out, we have an agriculture problem: American farmers can't find enough workers to harvest their crops.

Of course we have problems. Our whole country does. There is a grand old lady standing not far from here at the entrance to New York harbour. She holds up her torch and says to the world:

"Give me your tired, your poor,
Your huddled masses longing to be free..
Send them, the homeless, tempest-tossed, to me.
I lift my hand beside the golden door."

And what happened to that golden, open door to Liberty that America once stood for? Walk through it today and you enter the city of the still homeless--one of the most violent, poverty-riddled, racially divided cities in the world, a mission field at our own doorstep. When my brother Tom took as his mission field the pastorate of a black church in the inner city, in some ways I think he chose a more difficult mission than I did when I went to what soon became communist China.

So I can sympathize with those who think that if we can't keep our own doorstep clean, we have no business preaching cleanliness to the rest of this dirty, dirty world.

We also have our church problems. What's happened to the Presbyterians? As a historian I can make a case for saying that the 17th century was the Congregational century in America; the 18th century was the Presbyterian century, (though I'd have to add

the Episcopalians in Virginia; the 19th century was Methodist; the 20th century was Baptist; and the 21st? Well, unless they self-destruct as sometimes they seem intent on doing, the 21st century could well be Pentecostal. Have you noticed that we once had two Presbyterian churches on Nassau street? One of them is now Pentecostal.

As Presbyterians we're broke. We're bleeding to death. We shake members out of our denomination like dandruff and don't seem to notice that we're going bald. We have lost a million members in less than thirty years, since 1965. But I think our deepest and most fundamental problem is that we have lost our theological foundations, those identifying convictions that once marked us as Presbyterians. Dr. McCord used to say we are suffering from theological amnesia. With the best of intentions we think it is more Christian to knock down the walls that divide us, than to insist that there are some truths that make a difference worth protecting. So we knock down the walls and wonder why the roof falls in. There are now more Muslims in America than Presbyterians, who have ^{their own troubles} too many walls but at least stay Muslim, ^{but the} ~~we Presbyterians~~ ^{Stan Presbyterians} ~~Stan Presbyterians~~.

Yes, we have our troubles and I can't blame some of you for saying, "Hadn't we better forget the rest of the world for a while, and sweep our own doorsteps?" I'm tempted to say an immediate, absolute No. But not so fast. Eileen my wife is right when she warns against what she calls "doorstep thinking". But there's nothing fundamentally wrong with "doorstep missions". It's common sense mission. If my own doorstep isn't clean I have no business going around telling my neighbors to sweep theirs. It's even Biblical missions. Jesus told his disciples "Go ye into all the world", and in the same Great Commission context he added, "Begin in Jerusalem". (Mark 16; Acts 1). The call to mission must never sound like a call to give up on ^{S. Carolina} ~~(Trenton)~~, and escape to the ends of the earth. Don't ever give up on ^{division} ~~Trenton~~ or Newark or New York, or America's slums and prisons, or the homeless. Your Soup Kitchens, your Crisis Ministries, your Habitat for Humanity are some of the best, and most authentic and satisfying missions

you will ever undertake.

But still, when I hear anyone add, "In that case we'll just have to forget the rest of the world for a while," I say No. When "doorstep thinking" leads to ^{CHRISTIAN COLONIALISM} "our little home in the west" thinking, it is wrong and dangerous. As if we could make a missionary anthem out of the old song:

"We'll build a little nest,
A home here in the west,
And let the rest of the world go by."

But the world won't just "go by", and a doorstep isn't a home, and that kind of thinking trivializes the mission and shrinks the church.

2. So my second point is, if the world won't "go by", and you can't shut it out, but must learn to live in it: You'd better get to know it.

Visitors tell me that Americans are kind and well-meaning and travel a lot, but don't really know much about the rest of the world. I think in general that is true. We're rather provincial. We're very much America-centered, which is natural but not as excusable as it may have been a generation ago. We must begin to recognize the fact that to most of the world we are just foreigners, not brothers and sisters. When our family came home on what was my first furlough from the mission field-- furlough came only every seven years then--I was five years old and my brother was four. We had never been out of northern Korea. And when we reached America at last and our ship nudged into the dock in San Francisco, my little brother, who later became a medical missionary, looked out at all the people on the dock, and his eyes grew wide and he shouted, "Papa, look. Look at all the foreigners!" That's what you Americans were to him, "foreigners", and we still are to most of the real world-- white-faced western foreigners.

We are a rich, but very small and foreign minority in a big, and by comparison, a very poor world. 60% of the world's people live in Asia. Only 6% live in North America. If the whole

world were a village of 1000 people, proportionately represented, roughly 800 of the thousand people would be from what we rather arrogantly call the "third world". and only 200 would be from what we think of as "our world."¹

Western Christians are just as provincial as Americans. After two hundred years of Protestant missions we still don't know much about the global church. How many of you know, for example, that [as a friend of mine once put it] "Presbyterianism began in Geneva, but the largest Presbyterian congregation in the world is in Seoul, Korea; Methodism began with Wesley in England, but the largest Methodist church in the world is in Seoul, Korea; and modern Pentecostalism began in Southern California but the largest Pentecostal church in the world is in Seoul, Korea. And how many of us will remember to add, as we should, that bigness is not one of the signs of the true church. God doesn't weigh us by our statistics. However, since⁶ spiritual power and integrity are hard to measure, I can't throw away the statistics.

How many of you could even name the five largest Protestant denominations in the third world? (I'm speaking now about denominations, not congregations). They are, as of 1989:

1. Protestant Church in China (3-Self)..... 5,000,000
2. Church of Christ in Zaire (which includes
Presbyterians)..... 4,700,000
3. The Assemblies of God in Brazil..... 4,000,000
4. The Church of Christ on Earth through
his Prophet Simon Kimbangu..... 3,500,000
5. Philippine Independent Church (Aglipay)... 3,000,000
6. Anglican Church in Nigeria..... 2,900,000
7. Protestant (Reformed) Church of Indonesia. 2,000,000

Note that none of the first five are mainline denominational by our American standards. There is a startling new and encouraging pattern emerging in the third world, a very important development, the rise of the third world churches.

¹ 584 Asians, 123 Africans, 84 Latin Americans, a total of 791 in the 3rd world. 95 Europeans, 55 Soviet Russians (pre-1990), 52 North Americans and 6 Australians & New Zealanders. a total of 206 in "the West". ("The Written Word", June 1991).

3. Now some think this will mean that since so much of thirdworld Christianity doesn't fit our western mainline denominational patterns, the day of western foreign missions is over. Asians will evangelize Asia; Africans Africa and so on. But isn't that a return to the bad old days of "Forget the world; we have troubles enough at home? That's a new isolationism. Far from it, and I don't want to buy into it. As we said about its American side, it is only half true. *My final point is "We can still make this better world - but we can't do it alone"*

It should sober us, but not panic us to know that we Presbyterians and our fellow mainline churches are doing less and becoming less every year, here and abroad. That's the bad news. The good news is that we no longer have to do it alone. Actually more and more American Christians are going into foreign missions every year. But the bad news is that it is our mainline denominational missionaries that are dropping off the charts. When I graduated from seminary we Presbyterians had 2000 foreign missionaries, now we have less than 500. The good news is that we have new partners in world mission right here. By contrast the Southern Baptists then had only 462 foreign missionaries, but now have 3,839. The Baptists, and the Pentecostals have moved in to take a place in mission to the world that we seem to have abandoned.² The bad news is that they are hard sometimes for us to work with. The good news is that we can try. Besides, they find it just as hard to work with us.

3. We don't need to throw out a world-wide role for the western church, and for western missionaries, when we say that the best news in our whole missionary generation is the rise of the third-world churches. Put very simply, it means we have new partners in mission at a time when we desperately need them. Out

² Here are some statistics (1990):

	<u>Members</u>	<u>Career Missionaries</u>	<u>\$\$</u>
Southern Baptists	15,000,000	3,839	169 m.
Assemblies of God	2,140,000	1,530	84 m.
Presbyterian USA	2,900,000	435	23 m.
Pres. C. of America	217,000	384	10 m.

of all the bad news for Presbyterians I have been discouraging you with, let me close with some good news. You have some brand-new, enthusiastic, energetic partners with you today. You are no longer alone. Take a look at Korea. ^{When I got the word about 40,000 - 50,000} Out of all the bad news for Presbyterians I have been giving you, let me close with some good news. There are so many things we can and should celebrate, and one of them is the example of our fellow Presbyterians in Korea.

Twenty years ago Protestants could count only about three thousand foreign missionaries from the third world churches at work around the world. Today there are more than 30,000 of them. It is a new day in missions, and the greatest mistake we westerners could make would be to think we could still do missions alone.

A couple of months ago Eileen and I were invited to go to Berlin and London for a very special occasion. The 1992 Templeton Prize in Religion, the largest international annual cash prize in the world, larger even than a Nobel prize, was to be awarded to a Presbyterian pastor from Korea, Dr. Kyung-Chik Han. Here's a man who doesn't even have a checking account of his own, but he's about to receive a million dollars. Here's a man who founded and pastored the largest Presbyterian congregation in the world, the 60,000-member Church of Everlasting Joy, Presbyterian, in Seoul, but who lives in a simple, little house on a mountain, not much more than a bed and a table in his room. Here's a man who grew up so far out in the country in North Korea that he told me that my father was the first white man he ever saw, but now was about to be given his prize in Buckingham Palace by Prince Philip. He is also, I am proud to say, a graduate of Princeton Seminary, class of 1929. 90 years old.

There were two ceremonies, a public presentation in Berlin, and the private ceremony in London. In Berlin, ~~where~~ he spoke very simply about how missionaries had brought the gospel to his little village, and now he was glad he could do something about telling the world the good news about Jesus Christ. He has never tried to make his church big, he keeps pushing his people out to start new churches, and they have done so. They have started 500

new churches in the last 45 years, all around the world. I was with him when German television interviewed him. They asked him at the end, "Well, why don't you start a church here." And he said, "I don't start these churches; my people do. But didn't you know, we already have a church in Berlin."

If anyone had a right to say, "Why bother about the world, we have troubles enough of our own", it was Dr. Han. At Princeton he came down with TB and had to drop out for two years to recover. But returned to school and finished his course. He went back to Korea, and took a little church about as far north as you can go, on the frozen Yalu River, and the Russian communists seized North Korea. He was forced out of his church, and walked south as a penniless refugee into free southern Korea. The first thing he did in freedom was to start a church again. Twenty-seven refugees in his congregation, who had lost all they had. Troubles at home? They had no home left. But they refused to feel sorry for themselves. They named their little church, "The Church of Everlasting Joy". They had lost everything they had, but not the "everlasting joy" which was theirs in Jesus Christ. And they carried it eventually all the way to Berlin. By the way, there is a "Yongnak (Everlasting Joy) Presbyterian church right here in New Jersey. And it is growing, of course. Those Korean churches are too concerned about the whole world to become obsessed with their own troubles or their own successes.

^{They are believers. They believe.}
~~Their~~ theology tells them that God loves the whole world, and that only Jesus Christ can save, and that it is terrible to see people die from starvation. So Dr. Han started what they call the "Love-Rice Movement". Christians buy the surplus rice that the government wants to turn into rice wine, and send it instead to the hungry in Ethiopia, in China, and even to communist North Korea. Yes, it is terrible to die of starvation, but Korean Christians like Dr. Han believe that ^{it} is even more grievous to die without knowing of the love of Christ. So they send out their missionaries and spread the good news. around the world. They make their mistakes, just as we western missionaries did, but they don't

give up on mission. God did not forget them when they were refugees, and they know God does not expect his people to forget the world. The whole world.

I began with Pinatubo exploding its ashes around the world. But there is another volcano that has exploded in our time, the third world church. A volcano of love and mercy, not destruction; an explosion of light not of ashes. The third world churches, our new partners in mission, will make just as many mistakes in mission as we westerners have, but one thing I know, they bring with them the light that streams in glory from the face of Jesus Christ. And we with them are called to be His messengers of light. Jesus said, "I am the light of the world...", "and you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses, in Jerusalem, and in all Judaea, and Samaria, and to the end of the earth".

- Samuel Hugh Moffett. 7/18/91

I began with Pinatubo exploding its ashes around the world. Ashes of destruction and decay. But there is another volcano that has exploded in our time, the third world church. It represents a powerful reversal of volcanic action. It turns ~~reversing the volcanic action and exploding in Christian mission~~ turns the ashes of earth into the light that streams in glory from the face of Jesus Christ. We are not buried by the world, nor do we separate from it, if God so wills, in His good time and in his own way, we can transform it. We can remove mountains, Jesus said. We can turn ashes into light. We are the messengers of the one who said, "I am the light of the world...", "and you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses, in Jerusalem (read that "Trenton", and in all Judaea (read that "Newark), and Samaria to the end of the earth".

Final draft

"Why Bother About the World; We've Got Troubles Enough at Home"

1. Everybody else is analyzing Presbyterians these days and telling us what's wrong with us, so I'll join the chorus this morning and add my bit. ^{It is only a part of our trouble, but it is something} ~~It is only a part of our trouble, but I think we have got to recognize it and deal with it.~~ I call it, the "Why bother with the world, we've got troubles enough right here at home syndrome".

I can't argue with the last half of that statement. We ~~do~~ have troubles enough at home. ^{Not only in} ~~in~~ our American society, ^{as a whole} and ^{but} right in our own Presbyterian denomination. ~~There's no doubt that we are in trouble.~~ We Presbyterians lost another 40,000 members this year, adding to the million we've lost in the last 25 years. We are no longer mainline; we've been side-lined. As a historian, I can make a case for saying that the 17th century was the Congregational century in America; the 18th century was the Presbyterian century in America, though to be honest I'd have to add the Episcopalians; the 19th century was Methodist; the 20th century was Baptist, and unless our friends the happy Pentecostals self-destruct as they sometimes seem to be intent on doing, the 21st century may well be the Pentecostal century, and not only in the United States. These theologically conservative, evangelically compassionate people we used to look down our long Presbyterian noses at are the fastest spreading Christian movement in the world. They're reaching around the whole world with their missionaries. and there's a large part of our Presbyterian trouble. But we, by contrast, are getting more and more obsessed with ourselves and our own troubles.

^{One of our Presbyterian mistakes, I think, was to shrink our mission in the process we shrink ourselves. We first concentrated on the South Coast - and in improving our ministry - better education. Well, there's no denying we have our troubles. A financial deficit at our headquarters in Louisville which will reach \$12 million dollars by 1995. An overloaded bureaucracy and a creaking administrative structure splintered into nine pressure groups. And most alarming of all a shattered core of fundamental, identifying theological convictions which no amount of tolerant inclusiveness or sentimental compassion can ever replace. Gallup shows us losing our place as a significant religious force in America. We've dropped from % to % of the American people in just one generation. We barely nose out the Muslims at 2%.}

Left under the banner of these Methodists and the Baptists. So much more. No wonder they grew. They kept their eyes on the world - not themselves. Today the Pentecostals.

2. ^{Now there's nothing wrong with} ~~So we have a lot to do at home, beginning with ourselves, and our own country. There's nothing wrong with that. Eileen calls that~~ ^{doorstep mission - I hear knows our American doorstep need clearly. Besides,}

And there is nothing wrong with that, with what Eileen calls "doorstep missions". It's common sense. It's even Biblical. Jesus said to the disciples in Jerusalem, "Go ye into all the world.. (that's the Great Commission in Mark), but he adds to that

in the Great Commission according to the Book of Acts, the words, "beginning in Jerusalem".

Your doorstep needs a lot of sweeping these days. Look what happened to New York? There's a grand old statue in the harbour. It holds up a torch, and says to the world,

"Give me your tired, your poor,
Your huddled masses longing to be free..
Send them, the homeless, tempest tossed, to me.
I lift my hand beside the golden door."

But the door isn't golden any more; and the doorstep isn't clean. And we don't really welcome the poor, the tired and the homeless. Too many good Americans are out of work. The rest of the world, the "huddled masses", the Ethiopias, the Calcuttas, the Zaires can wait. We can't bother with the world, we have too many troubles at home. New York is probably one of the most challenging and most difficult mission fields in the world today. My brother, Tom, chose a dirtier, harder, mission field than I did. I went to Asia, two years of life in communist China was no picnic. But Tom went first to the West Virginia coal mines, and then to the inner city in Kansas City, and finally to pastor a black church in Louisville, Kentucky.

So I am not going to tell you, forget the doorstep and get out into the world. If you can't keep your own doorstep clean, you won't be of much use to a dirty world. Keep working on Princeton, and don't ever give up on Trenton, and there is always Newark, practically an urban basket case. New Jersey is the most densely populated state in the union, and has some of the most intractable urban and domestic problems in the Eastern United States.

3.

The first trouble with that is that the world does not just "go by". It falls in on us. Do you remember Pinatubo? It's that middle-sized volcano over on the other side of the world in the Philippine Islands that blew its top last year. Well, this year it came right into beautiful old Princeton. It gave us two things: the most beautiful sunsets in many years, but more significantly, scientists tell us, it lowered the average temperature of the whole world (including Princeton) one whole degree, and we have yet to see whether that was good, or very bad. Pinatubo and Princeton, your own doorstep and the volcano. Whether you like it or not, there's no keeping them apart.

Look around your house. Your television set or your shoes, your camera or your car isn't American. The odds are that they came, a good many of them, from Asia. Look in your refrigerator: the early strawberries from Chile, the bananas from Guatemala, the checkout machine from Japan. America feeds the world, true, but what Americans themselves eat comes from all around the world.

Oh, you can always go into your house, slam the door, close the windows and run to jiggle the thermostat or turn up the air-conditioner. There are times when I am afraid that is precisely what America is beginning to do. We Presbyterians have been cutting back on foreign missions for more than 50 years, and in so doing we are putting ourselves to sleep with a lullaby, the kind of sleep that ends in euthanasia. And the lullaby is narcotic, it numbs: "We'll build a little nest, a home [here] in the west, and let the rest of the world go by." That's door step missions.

. But having said all that, I must very quickly say that the worst mistake any part of the world can make is to think that it is the only part that counts. And that, I am afraid, is what Americans are beginning to think. Even American Presbyterians.

4.

Out of all the bad news for Presbyterians we keep hearing these days, I have good news for you. In America, I suggested, the 17th c. was Congregational, the 18th Presbyterian (and Episcopal), the 19th Methodist, the 20th Baptist, and the 21st, if things go on as they are, Pentecostal. But not in Korea. In Korea, the largest, the most respected, the fastest growing denomination is not Pentecostal, not Baptist, not Methodist, not even Roman Catholic. For all their faults, and I could name you many, why is it that when Presbyterians all over the world are slipping and sliding, even in our homeland, Scotland, are in the dumps, those long-persecuted, often divisive but undefeated can keep praying, preaching, evangelizing, growing and sending out their own missionaries all over the world.

I think the basic reason is theological. They still believe that God created the whole world, and loves the whole world, and that only Jesus Christ can save the whole world, and that Koreans have a Christian responsibility for the whole world. The whole world. Perhaps that's the difference. While American Presbyterians cut back on their global mission, and turn isolationist and hypochondriac, and say, "We're going to have a \$12 million deficit in our General Assembly budget by 1995; we can't afford foreign missions anymore", some of our younger brothers and sisters in the third world are saying, "God so loved the world..", not just Korea, not just India, not just Kenya, and these third world countries, far poorer than we are here, now send out their own foreign missionaries in such increasing numbers, that observers call this "the new wave in world mission."

A couple of months ago Eileen and I were invited to go to Berlin and London for a very special occasion. The 1992 Templeton Prize in Religion, the largest international annual cash prize in the world, even more than a Nobel prize, was to be awarded to a

Presbyterian pastor from Korea, Dr. Kyung-Chik Han. Here's a man who doesn't even have a checking account of his own, but he's about to receive a million dollars. Here's a man who founded and pastored the largest Presbyterian congregation in the world, the 60,000-member Church of Everlasting Joy, Presbyterian, in Seoul, but who lives in a simple, little house on a mountain, not much more than a bed and a table in his room. Here's a man who grew up so far out in the country in North Korea that he told me that my father was the first white man he ever saw, but now was about to be given his prize in Buckingham Palace by Prince Philip. He is also, I am proud to say, a graduate of Princeton Seminary, class of 1929. 90 years old. There were two ceremonies, a public presentation in Berlin, and the private ceremony in London. In Berlin, where he spoke very simply about how missionaries had brought the gospel to his little village, and now he was glad he could do something about telling the world the good news about Jesus Christ. He has never tried to make his church big, he keeps pushing his people out to start new churches, and they have done so. They have started 500 new churches in the last 45 years, all around the world. I was with him when German television interviewed him. They asked him at the end, "Well, why don't you start a church here." And he said, "I don't start these churches; my people do. But didn't you know, we already have a church in Berlin."

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to find more and more things wrong with us, so many things wrong that we panic, and drop the mission and run for a therapist. It's the "Don't bother with the world, we have trouble enough at home" virus. When we lose our vision for the world, we shrink ourselves.

Presbyterian once were pioneers in world missions. David Brainerd to the native North Americans. Livingstone to Africa. Robert Morrison to China. John A. Mackay to Latin America. But notice that we began on our own doorstep, David Brainerd in darkest New Jersey. Of course. And we still have a mission here. But our forefathers and foremothers (don't forget that by 1900 there were more Presbyterian women in mission than men) had the good Christian sense to keep going. They said, "Of course we have troubles at home, but we can't forget the world." Remember that strange saying of Jesus, "The poor we have always with us, but be of good cheer, I have overcome the world". Some Christians take that as a put-down of the poor. I don't. My exegesis isn't infallible, but I take it as challenge to world mission to the poor. The doorstep and the world. The poor are always with us, and our mission never ends.

But Presbyterians became so obsessed with winning the East Coast for Christ, they forgot the frontier. They needed better educated ministers for the east coast churches, and left the frontier to those uneducated Methodists and Baptists. Don't let it happen again. Presbyterians--no, all Americans, and especially all Christians--must stop spending so much on themselves, and remember that there is a whole world out there.

2. The first thing wrong with the "Don't bother with the world" syndrome is that we can't keep the world out. It no longer leaves us alone.

Sooner or later What happens on the other side of the world comes back to our own doorstep. Saddam Hussein moves, and suddenly television brings a war right into our living room. And we watch it on a television set made in Japan. And when the Tokyo stock exchange falls, a shiver runs through Wall Street in New York. We cut our mission budget and reduce our number of overseas missionaries, and suddenly it's not just the missionary force that gets smaller, it's our whole church.

And the rest of the world, and the rest of the churches, for that matter don't just "go by" and leave us in peace. They go out in mission to fill the vacuum, and they grow both at home and abroad.

It's not true that the number of American missionaries is getting smaller. The bad news is that it is just our mainline denominational missionaries that are dropping out of sight. When I graduated from seminary we Presbyterians had 2000 foreign missionaries, now we have only 500. But the Baptists, and the Pentecostals moved in to take our place. Southern Baptists, for

is consistent with the education of the mind. One lovely patch work quilt made of silk was sold to a Korean for 15 yen.

The class for city women closed last Thursday ; it was well attended there being 370 present out of 400 enrolled. The class was divided into three divisions of two sections each. The course of study taught in the country classes was used. The general country class to which only country women were invited began the following Friday and continued for ten days. The Bible Institute for women opened a few days after and continues for two months and a half.

We are all very sorry that Dr. and Mrs. Graham Lee find it necessary to return to America so soon after coming back. Pyeng Yang will not be the same without this family, for they have been a part of it for 19 years. We hope and pray that their return to America may rapidly re-establish Dr. Lee's health. The Koreans are uniting with us in prayer for him.

Dr. Wells, Senr., his daughter, Mrs. West, and her children have left for America by way of the Red Sea.

Rev. W. L. Swallen is expected to return to Pyeng Yang by the end of March, but Mrs. Swallen will not return until the Fall, after the children are settled in school.

THE LORD'S PRAYER CORRECTED.

For the use of the man who doesn't believe in Missions.

~~Our~~ Father Who art in Heaven,

~~Hallowed~~ be ~~Thy~~ Name.

~~Thy~~ Kingdom come.

~~Thy~~ Will be done on Earth

As it is in Heaven.

Give ^{me} ~~us~~ this day ^{my} ~~our~~ daily bread.

And forgive ^{me} ~~us~~ ^{my} ~~our~~ debts,

As we forgive ^{me} ~~our~~ debtors.

And lead ^{me} ~~us~~ not into temptation,

But deliver ^{me} ~~us~~ from evil:

For ~~Thine~~ is the Kingdom,

And the power,

And the glory.

Forever. Amen.